M-1716

MUSIC
Friday, November 14,1969
Westtown
GROUP IV

PART ONE.

Mr.NYLAND: It will be interesting to talk to you from the dark. Several times of course when I can see you, I go by expressions on your face. Sometimes then, when I want to talk and see if that what I am saying you can take in, I watch you. Of course, I cannot now. So I hope that what I want to say, that you still can take something from it.

In the last couple of weeks I have talked about life and also death, as if Work was a life and death matter. And it is of course in Work one fights for one's real Life. The assumption then immediately is that that what we are now and what we call our life is not real; and that of course is because we ourselves are nor real. And still, we are supposed to be made in the image of God. And the reasons why we are not real-whatever the influence is of Mother Nature or whatever we have acquired or to what extent even that we do not wish to be real-all of that is still an open question. Why is it sometimes so difficult to come even to conclusions about the meaning of words ? Because we skirmish around with them still a great deal. And it is probable because we don't dare to talk about

reality. I don't think we want to face each other or ourselves even at moments when we are by ourselves. When there are moments that one can be alone, there is still something that prevents one. You can call it a Conscience, a Conscience of certain kind.

But when I say personality, what do I mean by my personality: that what exists on this earth and walks, and thinks and feels; the human being, an existance of something that keeps on being alive, and that we keep alive, that we want to keep alive, that we believe in, that it is necessary to keep it alive ? If we didn't know different gradations of aliveness in the same body, we would never talk about the difference between Life and the body itself. If we had at times no concept of the difference in time lenght, we would consider that time not only belonged to us as it is but always would be the same. And of course it isn't so when we talk about Conscience, we also can ask the question: is it always the same, or is it something that is separate every once in a while from ourselves ? There are constantly divisions within us. We are not of course not always the same. But that might mean that we totally are not always the same and that we behave at different times and in different conditions differently. But I really don't mean that. I mean that we are divided within ourselves, that there are things that are operating quite differently, and that they are operating at different times differently. If one takes a group as a whole, each person also is operating diferetly. One can say there is an Aim for the group, to want to become Conscious. And one listens to some explanations and one practices. There is one Aim. And then we differ, because we are working in a different way and we are made up differently. And still there is something that connects us, that is an Aim, so that the totality of a group is like a clock which has an aim to give the time but which is composed of different

wheels, all related to each other but moving at different speeds. The rhythm of each one of us is different, but when the group as a whole functions as a Group, all of them are interested in the Aim of a Conscious Life.

If one applies this now to oneself, there are certain section, certain parts of the personality, which all have their own rhythm. And if it is left by itself, that is subject to outside influences, the different parts of oneself are acted on. And they function then because of that outside influence, and the others do not take part in it. We simply call it 'facets of the personality' or 'windows to the outside world'. And they are not always open and not always shut, and some are open, some are not. But there is no relation between them as we know ordinary man in his unconscious state. It is simple because for the different parts of oneself, there is not a common Aim. It simply means that we are not sufficiently united to have an agreement among the different parts. And I may be,-- I mean by that now - the different parts of one's personality which are primarily composed, of course of the three Centers, but also that what is for a man important and in which he then uses different parts of his personality to accomplish that what he considers important and it may be that that is professionally or personally or sociologically, economically or privately that there is no relation between these different parts. Also, when one takes a man who is interested in a variety of different ideas, the ideas by themselves stand by themselves, and we do not know exactly how to combine an artist with a scientist and the conflicts that are constantly set up within a personality, if they only could function like a clock, related to each other, and then having an aim to tell the time.

What is the Aim of a man in which each man could join, that it would be

identical for all of us, but also that it would become identical for the totality of one's personality ? So if you ask that kind of a question then in that way, what is really the outstanding value of a man ? What is really important for him ? If we look at a man as a whole, if one look at oneself, what is there within oneself that is of paramount value; because if one, within oneself, could agree on that, then there would be an Aim, because all parts of oneself would have to admit the superiority of that what really had most value. What is it ? What is it when one says ' of God ' ? What are his attributes ? What are the different characteristics of God ? And, of course, we know, wise as we are, that they are omnipotence, omniscience and omnipresent. What is there in us that corresponds to that if there is anything that could correspond ? One can say omnipotence. I could agree, of course, that it would be strength within a man; that is, that he has force, that he has all the power in the world, that he can <u>do</u>, that he can do when he wishes, that he always can do when he wishes. When I say omnipresence - what is there in a man that is an equivalent of that kind of a concept ? It becomes a little bit more difficult? And you will be interested perhaps if I say that omnipresence means love; that is, love in a man can be compared with an omnipresence: to be present at any one time. It means if that is the case, I always care. I am never away. I am always there, present to that what I have to do. So using the omnipotence as strength, omnipresence means my love for wanting to do that what I can do - always dependable, without questions asked, without hesitation. all the time, with all my strength, to care, never not to be there when I am supposed to be there. And then, what is omniscience ? Almost you might say, it is a science, omni-science. It is a wisdom. It is a knowledge of a certain kind, but it is also omni-everywhere and always. What is it in a man ? In man it is honesty. For him, honesty means that he knows facts as they are, all of them. That means he cannot fool himself. That means he is in the presence of all facts; and he also knows that in the

presence of all facts, each fact has a value and that they are related in a certain way. And when they are related, man himself has to be just. He has to be fair, because then all facts having a value and in relation to each other, there is honesty between them.

If one now wants to choose between the three attributes of God what is the most important for man, I don't think it is strength. Strength is ambition. Strength can be a Wish to grow. Strength can be authority. Strength can sometimes be superior knowledge or ability; but it is not yet a characteristic in which all of me as a personality can agree. When I say love, is that for man in which every part of himself can take part ? And I doubt it then, because it is an aspect of benevolence. The caring is very definitely an emotional quality. And my mind, although it can admire and respect and even be in awe, it is not as yet capable of loving. And so,what is left is honesty. And honesty in a man can apply to all three Centers. Honesty of his physical Center means the presence of everything what he does with his hands making, his dexterity, that what he produces, that is, what time spent, using everything that has to be used correctly, so that then he is honest in his work. When he is honest in his mind, a man considers all facts and eliminates all interpretations. He elimiates himself when the facts can speak. He eliminates his theories. He eliminates what he thinks for himself to be truth; because when he is honest, there is only one Truth, and that is a fact as it is. In philosophy the honesty of a system is only that what a man himself thinks, not what any other one, any other kind of philosopher may claim. But what is most important is the honesty of feeling. Where is that for a man ? The honesty is the Truth about himself, not even put in words but what he knows intuitively and emotionally, that he has that as a knowledge and that this,-his form, in which this kind of emotional state operetes for him, is that he then knows the Truth about himself. The acceptation -- the acceptance of a man is first that he is. In that he can be honest, because I would almost say,

it is easy to accept the fact that he exists. One can even imagine that that one can accept it without description. Then a man has to become honest about what he is. That is much more difficult because he really does not know enough. But many times his emotional states will give him information which his mind refuses to accept. When one says,'Honest to God', as a term we know what honesty then means - 'as if'God would be present', honest in the presence of God. This is what a man has to consider when he thinks about what is he.

And then the next question: ' why is a man' ? ad that is much more difficult because it means not only that I know what I am, but the 'why' means that I have to consider for myself the reason, because if I consider that I exist and also if I know what I am, I also must know what to do with it. This is one of the most difficult points of one's existence, to find out why, because if I know why I can have an Aim. And then logically with that Aim, the next statement is 'how'. How is a man ? That is not only why, but it means that he has an idea that he ought to do something to follow his Aim or to make it actual and then he has to know how to go about it. And this is where Work comes in, because this 'how' will mean that he has to take what he is at the present time and to see in what way that what he is can be changed, so that he-himself could become his Aim, and that his Wish for growth could be his Aim in order to give more value to himself. So then that question is of what is it that we have to know: that I have a personality of three centers, that I have a feeling, that I have a little bit of a mind and of course I have a body. I have an unconscious body. I have an unconscious mind.I have also unconscious feeling I am subjective that is, I am subject to the laws of the Earth. And now when I say 'why', I cannot understand the reason for being born on Earth there has to be an Aim. And the Aim cannot be the improvement of myself as I am on Earth because it won't get me anywhere. It will not enable me if that is the concept of Life for myself that it is Eternal-to keep on

living because there is death on this Earth. And when I now wish to consider the possibility of growth-that is,that what is a development in the direction which is not horizontal but goes up towards, I say God- and I wish to remain honest about that attempt-then I must consider that what I am for whatever I am. And in me has to be a realization of a potentiality. We call that Man Number Four.

Man Number Four is in a terrible state. He is a feeling man. That is the way he happens to be brought up, as it were parallel to his ordinary physical existance in which upper part of the Octave runs parallel to the Do-Re-Mi of his beginning emotional scale, in which man in Do starts to realize that there is a purpose for himself, because that is not taking place in unconscious man who is asleep. Man Number Four starts to stir in his sleep and at the point Do, with as it were a new breath of life, takes hold of him, he starts to realize that there is maybe a chance to extricate himself out of the state in which he is. This is his Do of Kesdjan. Re - means he has belief in that what is potential, that it could become actualized. It is a tremendously important state, because in that sense a man has to make a decision that his life, as it is on Earth,is only a stepping stone towards something else. And then it is that Re step in which he starts to realize that there is not only a 'how' and a 'why', but the possibility of a belief that it could be for him. It is for Man Number Four the highest point in which he has enthusiasm for a wish to develop. And then he comes to Mi and at Mi he has lost all confidence because he starts to realize then how little he really knows. And he discovers constantly that there is much more that he does not know,primarily about himself...

This state of Mi is a state of anxiety, a state in which a man starts to doubt. Will he ever make it ? And although there is the intention, he realizes that the Mi-- the means by which he has to grow is increasingly difficult. And the closer he approaches to the Fa bridge, the more chances there are that he is rebelled, and that there is something that oppose him. In such a state of Mi, man starts to pray because he realizes that in his ordinary life to which Man Number Four belongs, there is really nothing he can count on, that is what he calls his little conscience already written full with all kind of indications of ordinary life; philosophies and religions included, rules of conduct, dogmas and doctrines. It bewilders him and he is confused. He does not know at that point what his mind really is doing, than only giving a little light every once in a while on that what he considers for himself the hope and the possibility for further growth. But at the point Fa also that fails him, because the mind does not seem to know. That what a man is in an unconscious state is simply that he gets along on Earth, and when he then in that state, has ambitions that he hopes and he can not, that at Mi becomes for him the ' Terror of the Situation '. He is still unconscoius but he is getting close to the possibility of a realization of Light. This particular state produces in man an acceptance of that what is his fate in which he then, as I said, prays for guidance and in the silence of that, he starts to consider what it would be if he could be Conscious and Conscientious. But that what he wishes for himself is first his Conscience because he wants to do away with everything that has been written on it. And he would like to make a clean slate of his Conscience without anything written on it as yet. And then he thinks about the totality of having developed his emotional states up to the point where- we call it Si-Do- he in Silence can recognize and oslo will be in awe of the presence of the Lord. It is not that he reaches Him but he knows that He exists and his Aim then enables him to over come Fa. That is his inner Wish. At the moment when he crosses Fa, his

Conscience is cleared. It is a copletely blank slate. And then the Lord writes one word on it and it says: 'HONESTY IN THE SEARCH FOR TRUTH'..

This is what it means for aman, that then having used all the aspirational qualities of the outside world which for him is at that moment his Sol, he than turns inward and wishes to uncover what is his inner Life. He wishes to change his aspiration into inspirational quality. This is La in that scale. And after both Aspiration and Inspiration have been satisfied to the extent of his own possibilities a man returns to Silence, to thank the Lord for the opportunity of his Life. His Conscience is not written on anymore. It remains, ' in Truth you will find that what you need, in Honesty you will be able to live '.

The terminology of what we understand by that what is Conscience I think is clear, but we are not clear what is the function of 'I'. What is the function of Magnetic Center ? Magnetic Center is the concentration of all forces of Life within man into one point. Or when one applies the rules of 'omni', it is the totality of a man in his omnipresence. If one considers that what is man as a being, a human being at first gradually realizing as Man Number Four the possibility of the image of God which man should be, that then his level of being, being made up of that what are the tree Centers in the proces of being Man Number Four starts to fuse-more and more to become a Unit in order to be able, in his own omnipresence to be worthy to meet, or at least to be in the neighborhood of the Lord. That what a man wants at such a time is to bring his level of being up to a point of more Unity, and then his Honesty is the factor which combines all three Centers. It is in Honesty that he finds himself. It is the Honesty that leads him to the possibility of a higher level

of Being, because in that level, his Honesty makes the three Centers fuse, to the extent even that they exist into an Entity of Oneness for himself. This is his 'I'. We do not understand it when we say it first in that sense because you have no beginning even of a concept. And when one says it is a result of a Fusion of an entity entering into an entity, one steres oneself blind on that what is as yet not developed. But one does exactly the same thing in saying I create 'I' when I allow that it has to grow. The product of that what is the entity is 'I' at the level of Being which is higher than what I am now, because in this unification, this 'I' can actually take over the command of all three centers and that what guides this 'I' is absolute Honesty. Absolute Honesty for 'I' means total acceptance of that what I am, so that the Truth becomes Absolute for 'I'. And in this state, that what is the omnipresence of the totality of myself as Magnetic Center enables me as I am to come under influence of Infinity. And it is in that state that man gradually starts to develop his 'I' by the introduction of Honesty in all three Centers, allowing them then to develop more and more with an understanding of Infinity, which is the same as saying that is Honesty to God.

If one can understand how these particular concepts now link together, that what is my level of Being is really the state of 'I', for me, above me. And that what then coming from my mind, being united in some way with that with that what comes from my feelings as Aspiration and an inner quality, Inspirational in that what comes through the Honesty of my physical effort-particularly that what is truthful in my saying 'yes' or 'no' and the fulfilling of certain tasks which I have set for myself to do- and actually doing them, because that is the result of a Conscience which is dedicated to Truth-then there is a reliability in a man which then in the fusion process becoming 'I' as 'I' is will use the knowledge as a form of understanding. This understanding then becomes an attribute of 'I' and

this understanding allows inthe Omniscience of the Lord to realize all facts of one's personality, wherever they may have come from at a level of Being where 'I' then lives to be able to let 'I' guide me. The submission that is necessary for me to be guided is to lose myself first in the fusion. Out of confusion comes fusion. 'Con' means 'to be with and to be included'. It means in the process of creation of 'I' there is nothing forgotten and all is the Truth and nothing but the Truth. And the understanding is the guidance which belongs to 'I'. And the field of of operation is my Magnetic Center expanded into Infinity. This becomes the con - cept of a man who wishes to Work and ultimately not only to have the understanding of himself but the Totality of everything existing.

I hope that some of these concepts become clearer and clearer and that, simply for the sake of describing Work, we simply say that that what is 'I' has to be created and it is as if a part of one's mind starts to function in an Objective sense. It is very good to illustrate what is really the meaning of how to go about it. But when I say that what is 'I' is the final result of the Aim of a man to change his personality into an Individuality, satisfying to the eyes of the Lord and to be able then in connecting with that what is omnipresent to become omnipotent.

The depth of one's life is only a point.
We drink to the possibility for a man to be Objective.

PART TWO:

Mr. NYLAND: But if a man honestly wants to try to Work on himself if he really, even at times can come to that conclusion that that is really necessary, it does not matter so much on what he bases it. I think that any sane-thinking person will ultimately come to the conclusion that what he has in his life is really not enough. That is, if he wants to remain

superficial, if he just wants to live day by day, if he just thinks that everything that happens to him is quite all right and that what he can not get, he just does not want, and when he has obstacles, he goes out of their way, and if want to make friends, he does it at his own expence, at the expence of his own Conscience-where is a man who wants with his inner Life to sacrifice everything of that for the sake of his outer life ? If a man really wants to try to live and understand the meaning for himself why he happens to be, he has to go through periods of that kind of a consideration. And he looks at his ordinary life and he hopes he can grow. He hopes that he can become more mature. He hopes even at times that he can shorten the period of experience, because that what is really needed for each man,it does not matter, unconscious or conscious, is the experience.

what/
What do we really mean by an experience ? Something that I know with that is my Being, because an experience can be in my head, as an activity of my mind. And I experience in the activity in my mind, very definitely something that is enjoyable or at least when it is active it can give me a certain satisfaction, particularly if the mind is facile enough, quick enough to be able to connect or to combine or to find a word or to see the logicality of a concept with another, that then there is enjoyment in my mind, because all the different parts seem to fit. And it is really quite lovely when something that appears is so clear and so pure. But it is only the mind and it is not an experience of myself.. It is only a mind-experience. In feeling it becomes a little more difficult because I can not express it. At the same time I know it, it is there. I know sometimes by vibration rates or a state of my body or what is taking my breath away at times. And I can not always define why and how and what.Nevertheless, tha fact remains for me as an experience of a feeling and that what exists within me sometimes can change myself, an aspect of myself.

Sometimes it can have a very deep effect. And still it is not me as yet. It is only my feeling with my body. But my mind may not join in. The experience of my physical body, the activity of the use of muscles that I then call physical strenth, tha ability to do certain things, also to do them well, to dig with a shovel or hammer, sawing with a saw, hamering with a - - a nail and fastening this to that and other-all kind of activities and dexterities of one's hands, even feet, even whatever it is that I call a physical activity can give a state of health to my body, and then knowing this-and I say 'I am as a body feeling well' - my mind can join in it and say, ' yes, you are quite right '. And perhaps there is sometimes a little bit of feeling, that I feel,' I have done the right thing ', I feel it. It is not so much that I want to describe it. What becomes really a totality of myself-that is, that what is an experience of myself as a whole, individual parts-in the first place, that what is taken care of by all three centers at the same time-it is very seldom that it happens but it can happen and then there is joy within myself. When I know that something is accomplished with a help or at least not the interference of the other centers, it becomes more unified, that is, I am within myself with the three centers functionig as a Unit. But what really is an experience is that what is the totality of all centers experiencing that what is the result of an activity in one or in two, or perphaps even three, joining a lifetime, maturity and which I call at any kind of a time that I experience it, an event of the accumulation of a certain form of knowledge.But it is only a form of knowledge when I thik about it. But it becomes an understanding when it helps the level of my Being, and that that what is really of my interest is not an experience of individual centers but an experience of the Totality of myself which I then know will enhance the value of my Being and bring it to a higher level. This take place in ordinary life. It takes place in an unconscious state. It gives me in an unconscious state also understanding because it is the result of an acti-

activity with all of me, or as much is--, as is possible. And then when it is experienced, then I know it and I will not forget because it is based on that kind of understanding, It may need a little polishing up, but for that you might say it is like rust that happens and I can brush it off. When it is in use, it is always there. Unconsciously a man has a level of being at different stages, at different heights at possibilities which belong to him as man number One,Two and three--- and also as a result of a state in which he happens to be when he makes attempts to try to understand and to undo or uncover the riddles of the Universse. The Aim of a man determines the level of his Being. The Aim, when put into practice in some way or other even when it is study, even when it is activity of hands, even if it is contemplation of one's feeling in trying to become One with that what one believes in as that what is higher- all of that, still unconscious, can reach a state of utmost purity. And each person, knowing what he is, wanting to find out the real honesty of himself,will try to purify his attempts to the highest degree that is posible for him within the limits in which happens to be. That what binds a man is the constant accent on himself and his wish for himself. If that remains for himself only, he will remain unconscious. If the accent of that wish for him starts to include different forms of Life with which he is familiar and for which he cares and must care, there is a chance for him to become Conscious.

Consciousness means that the mind is used for that what is the level of Being which includes different kind of level belonging to different people or defferent conditions. It also includes a level of Being above the Earth. It includes the possibility in thought and feeling, regarding the level of Being of His Endlessness. It also includes the concept of Infinity. As soon as these kind of concepts which are not of this Earth enter into man with a wish to try to understand them and to live in accordance with that

kind of an understanding, there is a chance for such a man to become Conscious. There is no other chance for anyone who remains within his own little world. There is no chance for a person who follows only that what his body wishes. But when that what is in a man as his emotional potentiality can start to develop, than he becomes eligible for receiving information about Work on himself. This is what one simply calls the ' preparation ', to arrange for a room so that that what is Holy can be received and then can be used for the purpose-not for oneself. I love myself, but I must love everyone else in the same way. I can criticize myself when I criticize someone else, but there is always this equality,that I have to recognize what is the result of Life in me as well as in someone else. And this is what we always forget. And that is why we always will remain unconscious. As soon as something else can enter and of course when you might say, when one is at it, you may as well say, " Let the Lord enter into me " and that you know what kind of preparation will be necessary to be able to walk with the Lord, to walk with God, to be honest to God in the presence of Him.

But what will be the result ? It will simply mean that a man reaching an understanding of the Totality of many things including himself, will see Life in a different way. And then gradually becoming associated and acquainted with that what takes place as forms of Life everywhere and all times and at any time and in any place and wherever, whenever,whatever; that then such a man learn how to become objective to the form. This is another way of caurse, of saying that that what I--- is an experience which gradually, adding and adding to the purity of it, gradually goes

over into losing that what is the form and seeing only that what motivates it. If I can understand what is the motivation of a person, I really do not care very much what the result is, because I see his essential value. That what I wish in my inner Life is the contact with a essential value, because it is on the road of the recognition of the Totality of all things which I call Magnetic Center. Magnetic Center as I said before, is that kind of Infinity in a point. And it is concept of His Endlessness. So I do not bother about it. I take what is in my life now, that is my unconscious state. I concentrate on it because I have to have an Aim in it. I must know that I do certain things for a certain reason, otherwise I am not a reasonable human being. I am just like a little animal who eats only. But when I start to reason about that what I wish and then see that there is hope of accomplishing something that I then call an experience, I will gain in understanding and in doing this I will bring the level of my Being up to the highest point possible for me in this particular state. The swithc is made when this understanding starts to include not only myself, but everyone I can, to the extent I can, and this is what I call the caring. This is really the loving kind, that what is needed for which I need my ordinary life in order to, you might say, to test myself out or to get a little acquainted with the concept of caring. I start with people around me. That what my hand finds to do, I do. And with this my ordinary life becomes settled. I do not wish to think about Work unless work in an ordinary sense is attended to. And I have to have a little aim in my ordinary life. I have to have a wish to continue to live, otherwise I kill myself. I must know that there is a reason why I exist and even if I don't understand quite why it is that, it has been given in this way and not in some other kind of a way and that perhaps

I can be jealous and that I can experience suffering and that I at times do not know,and at times I am a little confused-what is needed for me is honesty in my attempt to continue and continue and continue, not to sit by idle, not to let thing simply go and let them do what ever they please. I, as a wish to become a Man will start to become active, I say many times, 'in the vineyard of the Lord'. But the vineyard is not always there and the Lord is also so far to seek. But it does not make much difference because I continue in my ignorance. I continue with what I am supposed to do or sometimes that I think I ought to because even if I do not know why. I do because that what is needed for me is to establish a momentum towards becoming full of understanding of my Life. I learn the understanding in the doing,in application, whatever the knowledge is that I have. And then I raise the level of my Being, I say again, to the highest possible level that I can reach on Earth. When I introduce planets, when I introduce the Sun, I enlarge my world and then I step up to a different kind of a level. And that I call simply my Consciousness starts to function because then my mind is not only occupied with the affaires of my own ordinary little world. I open the door. I ask people to come and join me. I join them,that is, I care for them. I ask. I show. I tell them I love them. I show it that I do. I am affectionate. I enter into their life. I remain kind. I remain strong. It is not that I become weak. It is simply that I want to have a sharing in that what is other forms of Life, so as to embellish my life and theirs, and that the two of us or the three or the ten thousand of us gradually start to understand the purpose of something that happens to exist on the Earth: the purpose that there is Life here and that this Life has to be acknowledged first before I can go anywhere else.

I ask God to come. I ask in my activity for him to tell me. I wish to be open. I open myself. I don't push myself, I just open myself to receive.

I hope. I wait. But I keep my lamp burning. I don't know when the bridegroom comes, I have no idea, but I wish to remain Awake. If I fall asleep, it may pass me by. I make attempt after attempt, in order not to be caught, as it were, to be able to see that that what I am can only be seen when I am in Reality open to that what I am. This is my life in ordinary world, on a very ordinary level,in a very simple way almost I would say,in a very poor way, because I don't want too many things that bother me or that bedevil me or that cover me up-simplicity,just ordinary natural forms of behavior, just that what I feel like, or what I think like. And I do it. And then in the doing, that what is the voice of the Lord and the music of the angels I will hear, because I am open to the posibility of further growth. Never forget your daily life. Never forget that there is bread to eat, your daily bread. You ask, so that you can have sustenance. In your bread, your daily bread,is yeast. There is something there that can,at the time when it is properly, as phosphora, being made out of three centers, as a result your bread that you eat, has in it a quality of Life which we, from an ordinary standpoint, call yeast, and from tha standpoint of Infinity, trying to give it a name, it is called the 'elixir of gold'of God. That what was the Holy Grail was hidden in the food people ate. But many of the knights of the Round Table did not know because only King Arthur happened to know that secret. And there was one young man by the name of Parcival who was a fool in the eyes of the world, who was a wise man in his maturity, in his wish to go after, trying to fined the Holy Grail, because that for him became the key to open the secret door. One constantly should try to find the yeast within one's food. One should see that that yeast when set free will change a man, will gradually start to penetrate and extend. I have called it once, the tentacles of yeast into that what is your body, and reaching out further through your mind,through

your heart, to change that what is thought-mental processes, through purity into that what it ought to be-Objectivity- and to make out of that what is your feeling as Man Number Four the permanency of your emotion of Man Number Five.

This is the Aim of a man when he lives daily in his daily life, when he is not shying away from that, but also by that what he says he will do. He will do that he is honest in the fulfillment of a promise,that he must not bite off to big a piece, when by experience he cannot,that he has the strength to be able to say no when it is not possible for him, but that with the help of the Lord, he will say yes, so that then he can be sure that if it is possible, the Lord will be with him. That is the function of yeast: mentally, emotionally and physically. That is the elixir. That is, I called it the other day, the philosopher's stone. That is really the quintessence. That is really essential Essence. That is really the principle of Magnetic Center. That is the entry of Infinity into a Finite form. That is Life in the body of a human being. If I understand what God means and I say I equate it with Life in me, that then it behooves me to see that that Life gets a chance to be like God. And it means maybe that I sacrifice that what is form for the sake of Life, keeping it alive within me. When I learn in ordinary life to be honest, when I learn to be able to give, when I know that that what I give must be matched by the way to have a desire to give, that is to return--that there is no return needed that just to be - and in Being, one of course encompasses all the possibility of gifts everywhere.Then when I am in ordinary life, I do not forget what it is to try to Work on myself. Then I know that the Consciousness that that I then conceive of as that what is the result of yeast penetrating into my mental function

gradually shanges that what is now my mind functioning in a certain rate of vibration to an upper Do, to belonging to the Soul, to belonging to that where the Do is at the end of my physical existance, then beginning that what is the Soul for me, finally the vehicle in which my Life will be carried to His Endlessness. That is what I Wish. That is what I Work for. And all the time in the search for Consciousness and in trying to apply that what I like to know, how, what, finally realizing why I do such things, that then all the time there is held in front of me a little golden plate on which there is one word. It says ' Honesty '. I turn it around, I look at the other side, ' For Truth's sake ', it says. And it is signed by the Lord. This is a talisman. That is the symbol that you should carry in your heart, that you should have with you,whenever and wherever, at whatever--whenever at whatever time and wherever you happen to be on the face of the Earth. It means that that what you are in all kind of physical behavior because that is the face of your Earth, everywhere where this Earth happens to be, whatever it is that your behavior is - that all the time that what is this little plate with a symbol, you look at. I am sorry it is polished and you might even then mistake the reflection of that what you really should see, that is the indelibility engraved on it. Don't be misled by false light. See what is there that you, in Reality can recognize as that what is the Truth, that even when the Truth becomes gradually One with you, that it still remains within you as a symbol of your Life.

What will we drink to ? To the purity of your heart, to the purity of your brain and to the purity of your Self, constantly wishing,anxious, hoping and finally believing and then in the end, being assured of that what is now potential that it must-- and it must become an actuality in your life. When everything you have is going to be given,then everything that you can get will be added to you. When you are in Heaven,you don't have to worry about the Earth any longer.
I hope you have a good weekend. Good night.

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